/338 cont./

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/footnote 1 continued/ different term that we employ seems to us to correspond better to the reality described. Its definition is no less opposed, in the fashion indicated by G. Davy, to the patriarchal family.

and, in second place, of the conjugal family more and more precise foundations and a progressively lighted background.

The familial life is par excellence the meeting place for the most diverse orders of facts: magic, folklore, mode, positive right, morality, religion. The demarcation between them is
594 tenuous. Which of them to choose as the most revealing? Now,
613 for the Seksawa it is the familial law that refers most to Mussul-
• 183 man ethics. It wants to recognize only the individual person and refer in everything to the norms of the fiqh. Truthfully speaking, it is a matter of a theoretical profession rather than of a real practice. An ideal result, if one wishes, but one that this society intends for itself. A point of arrival also, if one bears in mind that the constructions of the past disclose, to the extent that one can investigate them, something quite different. But when to date the change? And was there change for an appreciable period?

594 The first approach of our inquiry gave on that, and precisely
613 in what concerns the mountain societies, results of a nature to inspire prudence. The habitat, the style of life, and even the food appeared to us as clearly divided on the echelon of the conjugal family. Let us then be led by the observable actuality to an initial approximation of the fleeting social reality that forms the subject of this chapter. Like the usager, one will concentrate one's attention on the conjugal family, takat, genealogically linked to the common ancestor of all the other families of the ikhs. Let us define the latter as a "differentiated agnatic family," ending in the individual — man or woman — as subject of rights.
613 The ikhs itself is suppressed in the shadows, along with the other bases of all that has not become an institution approved by the commune and subjected to the stamp of the written word. But it sometimes also crops out on the plane of the judicial dispute. On